





part of these have been deprived of speech and hearing through subsequent disease.

They once heard the sweet noise of speech, and rejoiced at the sound of their own voice.

The deprivation is therefore more acutely felt, than if the gift had never been bestowed. Oh! ye poorest of the poor! poverty's first born! little was it thought by your fond parents that you would ever be exposed to the cravings of public charity! Often did the fond mother give lullaby to the warmth of her imagination, while listening to your childish prattle; and with her prolific pencil delineated a thousand pleasant and delightful scenes with which she hoped her future life would be diversified! but the rainbow vanished—and the blackness of darkness has overspread the arch of all her hopes!

But these hear me not—I turn to you:—their case may be yours. Your little ones are not proof against disease; and then—but I will not enlarge—the effect is before your eyes? While you see it, feel it, and let the milk of human kindness flow from every breast.

I shall urge upon you the commandment of Jesus, "Be ye merciful," on this occasion, by two motives. They shall be Christian motives: I disdain all others. The main spring of Christian benevolence is "Christ loved me, and gave himself for me." The conviction that I was a sinner, under sentence of eternal death—that my father was merciful, and redeemed me from the curse of the law, operates upon the soul with irresistible force. The heart of such a man is ever breathing "what shall I render, unto the Lord for all his benefits toward me?" See that professor rising from his knees, in which posture he has been saying, "O Lord thou hast dealt beautifully with thy servant." Yet behold, the bar of selfishness is not relaxed—he calmly calculates the sum his Lord demands, and weighs the wedge of gold before he casts it in, as though he feared that heaven would be unfaithful in the reckoning! Thou hypocrite! Thou a Christian? Thou hast never felt the words thy lips have uttered! Wouldst thou hear, O man, the counterpart which so much love demands?

Were the whole realm of nature thine, That were the power of all things small! Love so amazing, so divine, Demands thy life—thy soul—thy all!

Many of you can feel this motive; gratitude swells your bosom: 'tis the memory of the heart for favors received; while it moves the hand in swift obedience to all the calls of heaven.

The concluding motive I shall urge is this, "we must all appear before the judgment seat of Christ." Do you then look for the mercy of our Lord Jesus Christ unto eternal life? "Be ye merciful!" for, "blessed are the merciful; they shall obtain mercy."

In the course of justice, none of us Should save salvation. We do pray for mercy; And that same prayer, do teach us all to render The deeds of mercy.

But I transfer these children now to you. Behold them!—they now stand before you, as you must stand before the judgment seat of Christ! Dare you on this occasion say,

"The mercy I to others shew, That mercy shew to me."

Do you realize that day? You must stand stripped of every earthly treasure—naked before God! While they plead for mercy, cast all earthly treasure from you now—these now plead with you, as you will plead with God—hear them! I do not mock you! Silence like theirs is eloquence. The hand of God has smitten them; but the stroke which blasted, consecrated them! Heaven has cast them on you—If you withhold, 'tis sacrilege! Will a man rob God? Are you still passing by on the other side? Still gipping with a miser's fist, the pelf of earth?

Father of Mercies! palsy not that hand!—withier not that eye which can gaze on these objects, and not feel affected! On me be the wrong! I have failed to affect them—these children have failed. They cannot move them!—Oh, descend as with cloven tongues of fire! and find thou an entrance into every heart!—But—I can no more!

#### FOR ZION'S HERALD.

**EXAMINING COMMITTEE.**  
Bro. BROWN—I am requested by brother D. Fillmore, the chairman of the Examining Committee, to furnish for publication the following arrangement for the next examination.

Daniel Fillmore will examine on the Witness of the Spirit, Sanctification and Perseverance, S. W. Willson, on the Evidences of Christianity, Attributes of God, and Trinity, particularly the character of Christ. P. Crandall, on the Depravity of Man, Redemption by Christ, including the doctrine of Atonement, Repentance and Justification. A. U. Swinton, on the Christian Sacraments, particularly Baptism, Church Government, particularly our own, and the Christian Ministry. J. T. Burrill, on the Resurrection, General Judgment and Future Rewards and Punishments. C. K. True, on Logic, History and Philosophy, Natural, Moral, and Intellectual. Edward Othman, on Grammar, Arithmetic, Geography and Rhetoric, especially Sacred.

The "Two," who have made an inquiry respecting a "text book," for Sacred Rhetoric, I would refer to brother Edward Othman, who will examine on that subject. I should suppose, however, that a thorough acquaintance with the Bible, would enable the candidates to answer all the questions which may be asked on that particular branch of Rhetoric.

P. CRANDALL.

#### FOR ZION'S HERALD.

**SOUTH NEWMARKET SEMINARY.**  
At a joint meeting of the Trustees and Visiting Committee of this Seminary, held at the close of the examination, a Committee was appointed to report the state of the School.

That Committee feel a pleasure in being able to say to the patrons and friends of the Institution, that the examination of the school just closed was highly satisfactory to them. The examination exposed clearly the ability of the boards of instruction, and the close application of the students. We seldom have witnessed an academical examination, where the students showed more clearly their mastery of their studies; and more promptness in answering the questions put to them. And as far as we could judge, these questions were put promiscuously. This is, we believe, as it should be. The classes, with no exceptions, did themselves great honor. The classes in Arithmetic, Algebra, Philosophy and Latin, excelled.

The school is yet in its infancy, but gives evident signs, if nourished, of vigorous manhood; and bespeaks the rising of a bright luminary in the scientific world. It has had some embarrassments, but its prospects are brightening; and under the direction of the present Superintendents, and able boards of instruction, we can but believe the interest of the school will be advanced. The location of the school, the habits of the place, and the facilities for moral and intellectual improvement, if seasonable patronage is given, must give it a standing among the first institutions of the kind in the country.

The school is under the instruction of Mr. Harlow and Miss Ewins. Mr. Harlow is a gentleman of an assuming manner, and on many accounts well qualified for the responsible place he occupies. Miss Ewins has been very favorably known for a number of years, as a well qualified and efficient teacher.

The whole number of students for the year ending August 1st, 1838, as appears from the catalogue, is 122. The Fall term of this institution will commence on the first Thursday of September.

S. CHAMBERLAIN,  
J. W. MOWAT,  
J. C. INGALLS,  
A. H. WORTHING,  
August 3d, 1838.

#### FOR ZION'S HERALD.

**RE. BROWN**—Inasmuch as this report is so lengthy, I came almost to the conclusion to forward only the aggregate. But as it was directed to be published, and no liberty given to abridge, I did not think best to retain any part of it. I also concluded that in those instances where no report has been given, the preachers might be reminded of their slothfulness, and perhaps do better in future, if guilty of neglect. Another object may also be gained by publishing this Report in whole, and that is, a fuller account in future. S. P. WILLIAMS.

P. S. As we are expecting to hold Conventions upon the subject of Sabbath Schools, it would be a very great convenience, if we could have some general outlines to follow. And as you have had a Convention of this kind in your vicinity, if you could be so good as to furnish me with a copy of your proceedings, if you never obtain any other compensation for your kindness, you would have the pleasure of having greatly obliged a friend and brother in Christ. S. P. W.

Chelsea, Vt. Aug. 1, 1838.

#### REPORT

OF THE STATE OF SABBATH SCHOOLS WITHIN THE BOUNDS OF THE NEW HAMPSHIRE CONFERENCE, For the year ending July 4, 1838.

District.	No. of Teachers.	No. of Scholars.	No. of Pupils.	No. of Scholars.	No. of Pupils.	No. of Scholars.	No. of Pupils.
DOVER DISTRICT.							
Dover,	2	30	200	300	67	00	00
Great Falls,	1	20	120	400	55	00	00
Rochester,	4	40	170	420	11	00	00
Milton,—not reported.							
Stratford,	2	14	80	2	24	150	
Newington,	1	1	4	24			
Portsmouth,	1	1	21	10	1	6	50
Greenland,	1	1	5	29	40		
Seabrook & Hampton Mission,	2	3	14	80	1	10	100
Salisbury,	1	1	10	67	1	19	192
South Salem,	2	2	28	130			
North Salem,	1	1	15	105	120	10	250
Derry,	1	1	5	50	1	15	57
Sandown,	2	2	10	50	170		
Kingston,—not reported.							
Exeter,	1	1	10	45	140		
Epping,	1	1	8	35	2	20	92
S. Newmarket,	1	1	10	50	150		
Newmarket,	1	1	30	140	2	40	300
Haverhill Miss.	2	2	12	110	80	12	
CONCORD DISTRICT.							
Concord,	1	1	18	89	400	7	15
Nashua,	1	1	10	25	125	100	
Manchester,	1	1	6	50	1	120	
Chester,	1	1	9	56	105		
Chichester,	1	1	12	100	150	12	
Penobscot and London,	1	1	4	20	1	20	60
Henniker and Deering,	2	2	14	75	5	40	180
Roscow,—not reported.							
Canaan,	1	1	2	35	1	1	100
Lebanon,	2	2	11	30	1	64	
Granham,	1	1	34	68	10	70	200
Clarendon,	1	1	34	68	10	70	200
Unity, North Charleston, Marlow,	2	2	12	48	135	100	
Peterborough,	2	2	14	113	1	30	105
Bow & Amherst,	1	1	4	25	1	20	200
SPRINGFIELD DISTRICT.							
Baird,	1	1	6	30	1	15	80
Warland,—not reported.							
Woodstock,	1	1	8	25	1	12	150
West Windsor,	2	2	9	60	210	12	200
Springfield,	2	2	30	134	2	40	200
Cavendish,—not reported.							
Weston,	4	4	32	150	260		
Athens,	3	3	42	83	132		
Bellows Falls,	1	1	5	18	1	20	50
N. Wardsborough,—not reported.							
Brattleborough,—not reported.							
Wilmington,	1	1	6	40	1	20	
Guilford,—not reported.							
Winchester,	1	1	16	75	220	9	00
Westmoreland,	1	1	4	20	25		
Charlestown,	1	1	8	40	1	27	15
CHELSEA DISTRICT.							
Rochester,	2	2	19	89	5	64	200
Stockbridge,	2	2	10	60	2	40	100
Bethel,	3	3	17	100	159		
Northfield,	2	2	3	50	2	30	130
E. Williamstown,	3	3	14	80	1	6	250
Chelsea,	1	1	15	40	200	16	00
Corinth,	1	1	20	43	1	12	40
Newbury,	2	2	12	64	6	36	205
Groton,	4	4	16	95	135		
Bradford,	1	1	10	50	1	20	235
Thetford—Union School,	2	2	15	80	1	30	100
Norwich,	2	2	15	80	1	30	100
Tunbridge,	1						
DANVILLE DISTRICT.							
Danville,	1	1	12	60	236	25	00
Peacham,—not reported.							
St. Johnsbury,	1	1	14	85	1	151	
Lyndon,	1	1	2	80	204	14	00
Sutton,	3	3	20	55	105		
Barton,	2	2	5	40	45		
Derby,—not reported.							
Westfield—Union Schools.							
Craftsbury,	1	1	1	3	25	60	
Walden,	1	1	3	20	8	50	45
Cabot,	1	1	6	35	1	15	60
Montpelier,	1	1	6	40	2	20	95
Marion,	1	1	6	23	110	1	15
Barre,—not reported.							
PLYMOUTH DISTRICT.							
Oxford,	1	1	2	10	62		
Plymouth,	2	2	9	50	3	10	150
Bristol,	4	4	18	102	2	340	
Northfield,	4	4	18	92	2	340	
Gilmanston,	2	2	6	40	1	70	
Tuftsborough,	1	1	1	6	36	50	
Sandwich,	2	2	12	50	1	25	600
Haverhill,	2	2	30	95	2	25	600
Landale,	2	2	16	100	1	250	1000
Lancaster and the Androscoggin Mis.	7	7	16	148	1	20	200
Lunenburg,	1	1	8	38	40		
Bethlehem,	1	1	10	66	1	25	165
Stratford & Colebrook,	11	11	33	240	243		

In view of the foregoing Statistics, your Committee cannot well refrain from an expression of the high sense of gratification they feel, in being able to report so favorably of the Sabbath Schools, within the bounds of this Conference. Nearly every Circuit and Station have Sabbath Schools and Bible Classes in successful operation, with a respectable number of volumes in the Library. A number of conversions have taken place in this department of our work the past year, which will doubtless prove a source of endless exultation in heaven. We cannot but regret that a more particular account, has not been given of the number brought to Christ in these nurseries of the church. It is devoutly hoped, that in future, we shall be more explicit and full in our juvenile instructions and reports.

Therefore, Resolved, 1. That Bible Classes and Sabbath Schools are successful and powerful auxiliaries to the salvation of souls, and we therefore recommend and urge upon the members of this Conference, and the people of our charge, to do all in their power to bring all the members of our church and congregations, under the influence of Bible class and Sabbath School instruction.

2. That the Presiding Elders in this Conference, be, and they hereby are requested, at their earliest convenience, to call a Sabbath School Convention, on each of their districts composed of the travelling and local preachers, and as many of the lay members, as each Society may choose to appoint, to take this subject into consideration, and if possible awaken increased attention in every part of our work.

All which is respectfully submitted.

J. M. FOLLER,  
S. P. WILLIAMS,  
J. A. SCARBITT,  
Committee.

The above was accepted by the N. H. Conference, and directed to be forwarded for publication in Zion's Herald.

S. P. WILLIAMS, Secy. of Com.  
Chelsea, Aug. 1, 1838.

\* We will cheerfully forward what information we possess or can obtain.—Ed. H.

#### FOR ZION'S HERALD.

**RETRACTION.**  
As the "pacification measures," with the names of those who were for and against them, have been published in the Herald Extra, it is of course publicly known, that I am one who subscribed to them. I wish it to be publicly known that I now think I erred in doing so, and very much regret it. It is rather late in the way to make a sacrifice of addition, principles, or of any important measures. And after a conversation with the projector of the pacification scheme, I was of the opinion, as also were others, that to step on to "common ground," would not be such a sacrifice. However, after a more thorough examination of the subject, I solemnly believe that "common ground" is unsafe ground, and requires a sacrifice to some extent, of the principles and measures of abolitionists. I therefore take myself off from it, and stand with those whose names are set against it. For the sake of peace, I subscribed to that instrument, and for the sake of peace I withdraw from it. I am as much desirous of peace now as ever I was, and sincerely pray that we may all have it on principles of justice. WILLIAM P. WHITE.

Billerica, Mass. Aug. 10th, 1838.

**DEATH OF MISSIONARIES.**—By the St. James from London, letters have been received here from Ceylon to near the end of March, announcing the death of Mr. Perry, Missionary of the American Board, on the 10th of March, and of Mrs. Perry, his widow, (formerly Harriet Joanna Lathrop), on the 13th, both by cholera. A letter dated Oodooville, (Ceylon), March 21, says—

"Mr. Perry was suddenly attacked by cholera on the morning of the 10th, and departed this life at half past 3, P. M. of the same day, rejoicing in the hope of heaven. Dear Harriet with angelic calmness and composure sat by his side until the last departing breath, frequently talking with him about Jesus. My soul yearned for her severe affliction, but the Lord in mercy gave her strength according to her day. Immediately after his death she too was attacked, and now sleeps in her heavenly home. We have the most loved on earth. They were in death not divided. The cholera symptoms ceased in the course of 24 hours after the attack, but it had left her too feeble to rise again in this world, and on Tuesday evening, 13th inst. at eight o'clock, she was spared the deep affliction of mourning the departure of a beloved husband, by being called to join him in the songs of endless triumph over sickness and sorrow, sin and death."

Mrs. Perry was one of four sisters, (daughters of the late Charles Lathrop, Esq. of Norwich, Conn.) who bade adieu to their native land forever, for the purpose of proclaiming the knowledge of salvation to the heathen. Three of the four now sleep in death, viz: (the first) wife of Rev. Myron Winslow, several years ago; the wife of Rev. Mr. Cherry, last Autumn; and Mrs. Perry, as above, who was the youngest of the family. The two last had been two or three years on missionary ground. Mr. Winslow's second wife and her little babe, died about the same time with Mrs. Cherry.

Though nature will weep at the untimely removal of so many precious spirits from the earth, faith finds consolation in the assurance that they are not blotted out of existence, but translated to a higher state of being, beyond the reach of sickness, sorrow, or death. And he who removed them, or most of them, so surely from the world, has resources for the accomplishment of his purposes of mercy to the heathen, that we are not diminished by any of those events which we call dark and mysterious.—N. Y. Jour. Com.

**BEST SUGAR.**—It will be recollected that our Legislature, at its last session, passed a law offering a liberal bounty, on all best sugar raised in this State, and that an extensive company has been organized at White Pigeon for its manufacture. We learn that the agent of this company has recently been despatched to Pittsburgh and Philadelphia, with instructions to purchase a hydraulic press, and the necessary apparatus and chemicals used in the manufacture of sugar. The best crop in that region is said to be in excellent condition, promising a great yield. The success of the enterprise is no longer doubtful.—Detroit Ad.

**READ THIS!**—More than thirty thousand teachers and fifty thousand scholars have been hopefully converted to God through the instrumentality of Sabbath schools in this country. Mark the man who thinks lightly of the Sabbath School cause. He is beside himself, or a bad man.—Zion's Ad.

#### ZION'S HERALD.

BOSTON, WEDNESDAY, AUGUST 15, 1838.

#### NEW HAMPSHIRE CONFERENCE.

[Correspondence of the Herald.]

**MR. EDITOR**—I purpose in this communication to bestow a passing notice upon the discourses and addresses with which we were favored at our recent session. And here I am happy to remark, that these exercises, with one or two exceptions, did exceed what is usual with us on such occasions. The preaching very generally was with spirit and power. There was not that dryness—that want of union and freedom of which ministers are sometimes heard to complain, as tending their pulpits performances at Conference. And it was charming, too, to contemplate the agreeable and useful variety, both of manner and matter, with which we were entertained from day to day. The sublime doctrines of man's fall and privilege of salvation free for all of the duty and privilege of joy in God evermore—the immense importance of being strenuously and everlastingly devoted to the salvation of souls—the hope of a final and glorious resurrection—these constituted the main themes to which our attention was called at the week-day religious exercises, during our delightful session. On these several subjects, it may be said with propriety, that the speakers acquitted themselves well; and yet it is possible that one or two strictures might not be irrelevant. Perhaps, in the first place, it may be said that, with one or two exceptions, there was not all that pious energy and directness, accompanying the preaching, which is so very desirable. Many ministers of the present day appear to possess an unaccountable tendency to *prose*, and to talk round and round their subject, instead of laying it open with proper brevity and simplicity, and thrusting it deeply home to the hearts of the hearers. If, for a moment, you happen to connect, in your thoughts, such a drowsy sort of preaching with the idea of the soul's immeasurable value, your emotions must be any thing but pleasant. Have you never wept, during a whole discourse, not at the melting words of the preacher, but that he seemed to be thinking so little of eternal life, and eternal death? Oh, when shall the time come that we shall all enter fully into the spirit of our work, and preach and pray and labor, all for eternity!

There was, secondly, in one or two of the speeches, rather too great a tendency to speak of *self*. I would not say that a slight allusion to himself is never justifiable in a public speaker. But one thing is certain, and that is, that good taste, as a general thing, disapproves the practice, and the best speakers are known to venture very rarely upon that dangerous ground. To be sure, it may attract attention, and so would many other habits which, notwithstanding, would be highly improper to be indulged in, the solemn work of preaching the gospel. The truly humble and devoted preacher will labor that self may be forgotten, while the entire mind which he is endeavoring to influence, may be absorbed in the great subject of the occasion.

Take one example tending to illustrate my last remark. The religious services have commenced. There stands before you a youth, calmly and meekly presenting himself as the speaker of the occasion. You discover no ostentation in his appearance. Nothing savoring of pride, or offensive to good taste appears associated with his demeanor. His text is announced. (Luke xiv. 23.) A pertinent exegesis, the main proposition of the discourse is very definitely presented. Then follow the several considerations illustrating the point. They are happily arranged, and set forth with perspicuity and energy. As the speaker advances in his argument, the tide of feeling within his soul, evidently rises. He becomes deeply absorbed in his subject. His dark eye moistens, as it contemplates the listening audience, and "looks unutterable things." His soul goes forth with his language, and the speaker is lost in the greatness and sublimity of his theme. All eyes are fixed—all minds attend—all hearts are moved. Yonder is one wiping away the bursting tear, and there sits the aged father and the warm-hearted youth, alike rapt and interested. All are arranged as before the bar of awful trial, there receiving a solemn charge to be faithful unto death. The heart of the thoughtful and pious man is gladdened as he reflects that faithful preaching is still heard upon the earth, and that though so many of the great and the excellent have gone down to the grave, there are yet others who, emulating their zeal and faithfulness, stand forth to bless and save the world.

The impressive discourse is closed. A venerable father rises in the pulpit to speak a word of exhortation. He is one of those favored men whose words, whether in preaching or exhortation, are always welcome. No man has a firmer place in the confidence and hearts of his brethren. Under whatever circumstances you contemplate him, you always observe a serious, devoted and zealous man, given up to the great business pertaining to his heavenly calling. He commences his address;—his heart is obviously much impressed with the solemn discourse he has just heard. He catches its spirit. The glowing feelings of his soul struggle for expression. He goes beyond even himself. He urges his theme with an eloquence next to irresistible. But oh, who can speak the solemnity and interest of those deeply impressive exercises? Let the pen cease its frail efforts. It may suffice to say that that sermon—that exhortation—that closing prayer, will not soon be forgotten. The humble minister, and private Christian, will, in days to come, look back to that interesting hour, and will take new courage to be faithful.

Yours,







